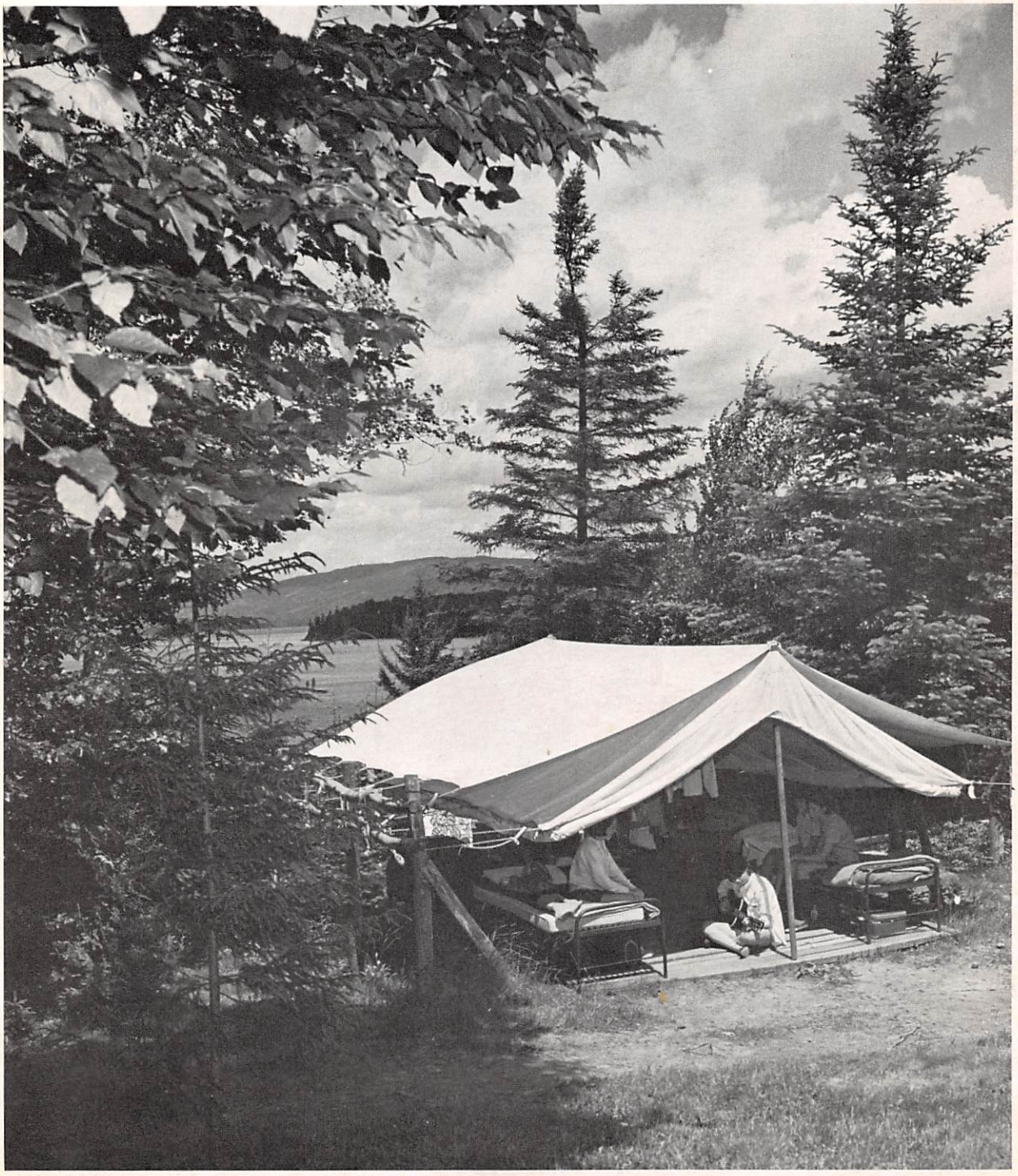
CANADIAN CAMPING

OFFICIAL PUBLICATION OF THE CANADIAN CAMPING ASSOCIATION
L'ASSOCIATION DES CAMPS DU CANADA — OFFICIAL PUBLICATION OFFICIELLE —



November 1970 novembre

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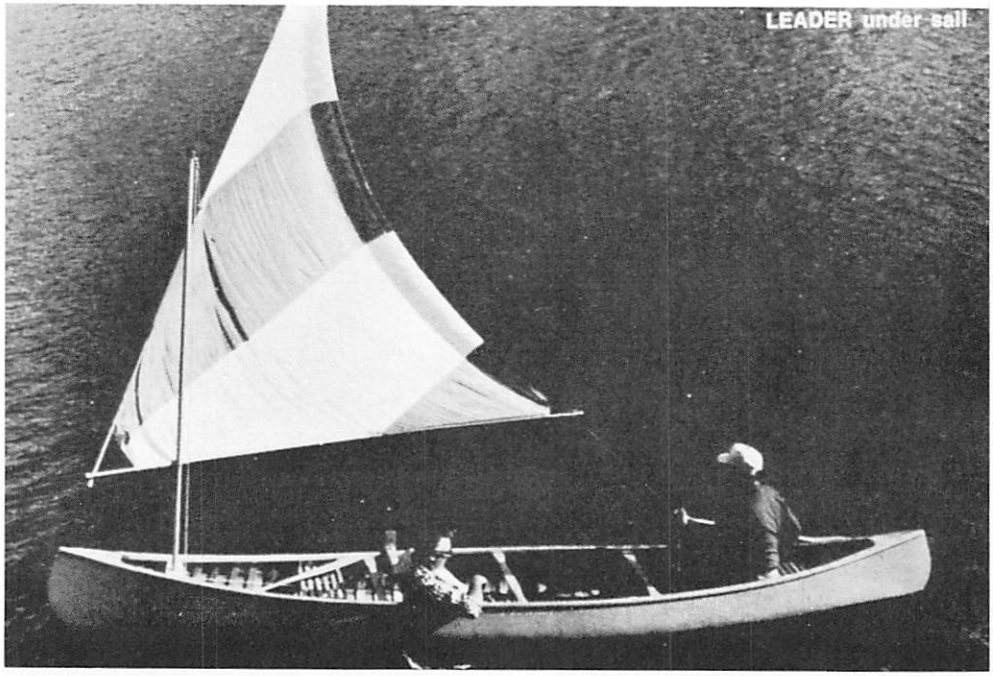

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Camp Director David Hartry and staff planning a training event

A Letter from the President

Dear Friends:

The summer of 1961 and the summer of 1970 have been most exciting for me as President of the Canadian Camping Association. I have visited a great many camps and participated in camp programs with thousands of campers in Central and Eastern Canada. What a joy it has been to be with children of all walks of our Canadian life in their own camp setting! Prominent Camp Directors in Canada like John Latimer, Robert Lazanik, Sophia Demetelin, Zave Ettinger, Tony Fry, Ivan Robinson, Tom Creighton and Peter Harris were my hosts for my visits.

The biggest camp I visited was B'nai Brith Camp in Ste. Agathe du Mont with over 800 people in camp at one time. Zave Ettinger is the big man who can handle a big job. Just around a few turns Bob Lazanik was involved with hundreds of people in Pine Valley's week-long grey cup games! The event was more exciting than the real thing. John Latimer's staff was winding up a training session at Kilcoo and eagerly waiting for the little angels to arrive! The campers at Pine Crest YMCA Camp (Toronto) were extremely busy when I arrived and Tony Fry seemed to have everything under control. Visiting these and many other camps too numerous to mention has been a rewarding experience for me. All that we believe in and all that we stand for was exemplified in these camps.

In the next few months that lie ahead much is to be accomplished in our rapidly growing association. Winds of change are blowing throughout the field of camping in North America and we in Canada are feeling the effects. As an association we will be called upon more and more to give leadership in our means of education. We will be called upon to assist in all aspects of education, recreation and outdoor environmental living. To get a grip on these changes, the development of our National office, and the recognition of our role to play in the future are the primary and urgent concerns facing us at this time. Careful thought and action will be applied as we go into the future. We are a few people working for the welfare and benefit of thousands in Canada and we need the eager support of all of our members.

This is the first opportunity that I have had to say how much we appreciate the work of the Editor and Editorial Committee of our "Canadian Camping". All of us are indeed proud to have such a great means of communicating with one another.

Hoping that your summer was successful and happy, I remain,

Yours sincerely,

David Hartry, President

NEWS from the Provinces

Nouvelles du Quebec
par Huguette Dagenais

* Après une longue attente à la suite de démarches nombreuses auprès du nouveau ministre l'honorable Jean-Paul L'Allier responsable du Haut-Commissariat à la Jeunesse, aux Loisirs et aux Sports l'A.C.Q. a reçu une lettre d'intention au sujet du renouvellement de l'octroi de $30,-000.00 pour le secrétariat provincial.
* Mr. Peter Van Wagner a été élu président de la section anglaise de l'A.C.Q. en mai dernier.
* Le programme d'accréditation de l'A.C.Q.C.A. s'est poursuivi durant tout l'été '70. Environ 75 camps dans la section anglaise et la section française ont été visités par trois équipes d'inspecteurs.
* Une regroupement des organisations d'hébergement tant des jeunes que des adultes tels que l'A.C.Q., les auberges de Jeunesse, les Bases de Plein Air et autres devraient s'effectuer dans un avenir rapproché dans le but d'offrir à la population des normes de sécurité et d'hygiène améliorées tout en laissant à chaque organisme son autonomie.
* Une commission d'études sur les vacances familiales à prix modique a été formée en fin d'août 1970 et travaille à fournir au Haut-Commissariat une politique globale des problèmes des vacances familiales. L'A.C.Q., la Confédération des Loisirs du Québec, le Touring Club du Québec, la Coopérative de vacances familiales, le Conseil des Oeuvres de Bienêtre de Québec et les Unions de familles siègent à cette nouvelle commission qui doit faire rapport le 6 novembre 1970.

QUEBEC CAMPING
ASSOCIATION INC.
(English Section)
1970-1972 EXECUTIVE

Congratulations to the following slate of Q.C.A. Officers who were elected at the Annual Meeting, June 2, 1970, for the term 1970-1972:

Past President — Mr. Sy Bekoff
President — Mr. Peter Van Wagner
Vice-Presidents — Mrs. Nicholas D. Demetelin, Mr. Zave Ettinger
Secretary — Mrs. Kenneth R. Willis
Treasurer — Mrs. D. Jacques Reeves

ONTARIO by Stan Wild

We are on the move . . . come November 1st we shall be re-located in bigger, brighter, more central office space at 102 Eglinton Avenue East, Suite 203, Toronto 315. As always the welcome mat will be out for camping people from every province, so if you are in Toronto, come say hello.

Ontario is hoping that C.C.A. will now follow through on the decision made at the last annual meeting, and accept their (Ontario's) invitation to share space.

The summer saw the start of the new STANDARDS co-operative visits between C.C.A. members and the American Camping Association. As a result of arrangements made earlier this year between the Standards Committees of the two Associations, joint visits were made to two Ontario camps, visitors from both Associations met at the camps on a pre-arranged day, made their visit together and thus saved the camps concerned from having two visits in one year. (A.C.A. before accrediting camps located outside of the U.S.A., now requires that such camps who wish to be a member of A.C.A. must FIRST become a member of the National Camping Association (where there is one of the country in which the camp site is located.) The new arrangement works well and should prove beneficial to all concerned.

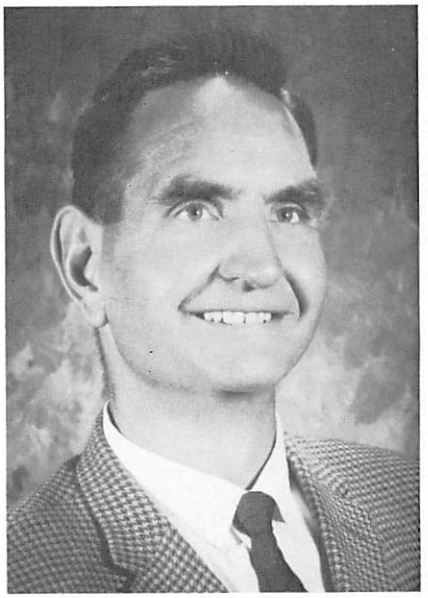
This summer saw the introduction of MANDATORY STANDARDS and to make them easily understood they were prepared in a new format. The format works so well that all of the O.C.A. standards will be re-written into it for the summer of 1971. This year all accredited camps will be REQUIRED to sign an undertaking to abide by the mandatory standards in their future operations. This undertaking to be signed before their membership renewal and Directory listing is approved.

(*Editors note*: Stan Wild has now been moved up to the position of Executive Director of O.C.A., a title more in keeping with the many functions that he performs.)

SASKATCHEWAN
by Eileen Mayotte

New Executive, SCA

President: Jack MacKenzie, Regina
Past President: Eileen Mayotte, Regina
Vice-Presidents: Keith Jelinski, Regina; Lorne Rowelle, Fort Qu'Appelle
Secretary: Jean Jamieson, Saskatoon
Treasurer: Sue Currie, Saskatoon



Jack MacKenzie

Jack MacKenzie first saw the light of day in Neepawa, Manitoba, but failed to reveal how many years ago.
Education: University of Manitoba, B.Sc.; University of Toronto, B PHE (Physical and Health Ed.); University of Toronto, BA; Michigan State, MA (Physical Education).

For the past 13 years Jack has been Supervisor of Physical Education for the Regina Board of Education. Two years prior to that he held a similar job in Brandon, Manitoba.

Jack's camping and love of the out of doors became intensified during summer work in the Yukon, Northern British Columbia and Northern Ontario. This provided opportunities for experiences in living and travelling and working in the out of doors, and as Jack says "was very influential in shaping an outdoor orientation to my outdoor thinking".

Add to this, summers in camping in

Continued on Page 10

Standards in Camping

A paper presented to The Society of Camp Directors
by David Palter, B.Sc., P.Eng., Camp Consultant,
Wednesday, November 26th, 1969.

In researching the activities of the O.C.A. Standards and Legislative Committee back to the early 1950's, I have discovered that then, as now, our aspirations and goals were to provide excellent camping for children, and to do the best job we could as Camp Directors.

In the early days of Camping and up to quite recently the only sources of information available to us were through membership in a camping association; Ontario, Quebec, American, etc., the meeting and convention functions of each association provides this information.

Thus, camp directors are in a sense self-educating — firstly, possibly as counsellors in camps other than their own; secondly, meeting with other camp directors and exchanging information. This latter experience — the exchange of information between directors came about very slowly prior to the Standards Committee Visiting Program. This has been functioning for a little more than 10 years and there are a few directors who still do not volunteer for this excellent opportunity to see how others in the field of camping operate and thereby increase their own knowledge.

One may wonder what this has to do with Standards and Legislation. In my opinion, when a camp director wants to improve the operation of his camp he seeks guide lines or accepted principles of camping that have been tested by time and are required either by law (Health Department Regulations) or are mandatory for membership in recognized camping associations. Thus the Standards Program of Camp Accreditation by means of the Study of Desirable Camping Practices becomes an important educational factor.

To my regret, I have heard that some Camp Directors refer to a Standards Committee visit as an "Inspection." This is unfortunate because in all the efforts of the Standards Committee to achieve Camp Accreditation, it has been stressed that the prime purpose of the visit was the exchange of ideas between directors. This was the reason that visitors were chosen from among camp directors who had a minimum of 5 years' experience at the administrative level. These were the people who could properly join in exchanging experiences and ideas and would benefit themselves by the visit to neighbouring camps. I am sure you can recall the day when it was unheard of to go to see your competitor during the summer, or the winter for that matter. Directors met at arms length — fully extended — at association meetings. Now, and I can definitely attribute this to the visiting program, many new friendships have been created and a professional atmosphere has been achieved — witness this gathering tonight.

As early as 1952, the Board of O.C.A. adopted accreditation of children's camps in principle. The problem was to work out the details that would be acceptable to the then active members of O.C.A. As we all know there seemed to be some slight disagreement on how to do this.

The first attempt was by means of "Minimum Standards", with which all camps would have to comply. Well — there is no minimum when it comes to the physical property, because some of the best camping can be practised with an axe and ingenuity in building a basic shelter. It was found that Minimums would not work and a Self-evaluation Questionnaire in 1954 brought in 44 responses. O.C.A. was not going to cancel 80 memberships because they would not reply to a Self-evaluation Questionnaire. The Standards Chairman at that time, reported to the board of O.C.A. that he was very discouraged. I quote the following from the archives of the Ontario Camping Association: "A meeting of the Legislative Committee took place at the Park Plaza Hotel at noon on Thursday, March 7th, 1957. Those present: Mr. Lloyd Perry, Dr. J. Harry Ebbs, Mr. Irwin Haladner, Mr. W. E. Yard, Mrs. Ralph Raymer, Mr. W. B. Danson, Mrs. G. W. Flynn.

RECOMMENDATION FROM THE LEGISLATIVE COMMITTEE

"We recommend that the Ontario Camping Association endorse and encourage the formation of an association of professional camp directors. The object of this association will be to provide a government - recognized organization through which the public will be protected against the operation of children's camps by undesirable and untrained directors." This recommendation was presented to the Executive Committee of Ontario Camping Association in 1957 and was approved in principle. The first official mention of Professional Status and an Organization for Professional Camp Directors dates back to 12½ years ago.

As a result of the foregoing recommendation, on April 29th, 1957, I was asked to assume the chairmanship of the Standards Committee and charged with the responsibility of initiating a program of accreditation. I do not wish to regale you with my trials and tribulations. It is sufficient to recall that visiting came about on a friendly, voluntary basis, and those who joined the team of visitors usually learned to enjoy this one or two day change of activity during the camping season — it was my day off from my own camp when I could spend some time with a fellow camp director and see his camp in action. In return, every third or fourth year I was able to be host to someone visiting me.

Now that visiting is mandatory for membership in O.C.A., in other Provincial Associations, and in the American Camping Association, there is a great danger that the visit could become an inspection. If it becomes a mechanical routine chore that a camp must submit to, in order to receive the blessing of the Association and in order to show the emblem to the public, all value of the program is lost. We must keep reminding ourselves of the prime purpose of the visit — Communication — Education.

At the present time, in addition to camping meetings and annual

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Mandatory Standards

Ontario Camping Association

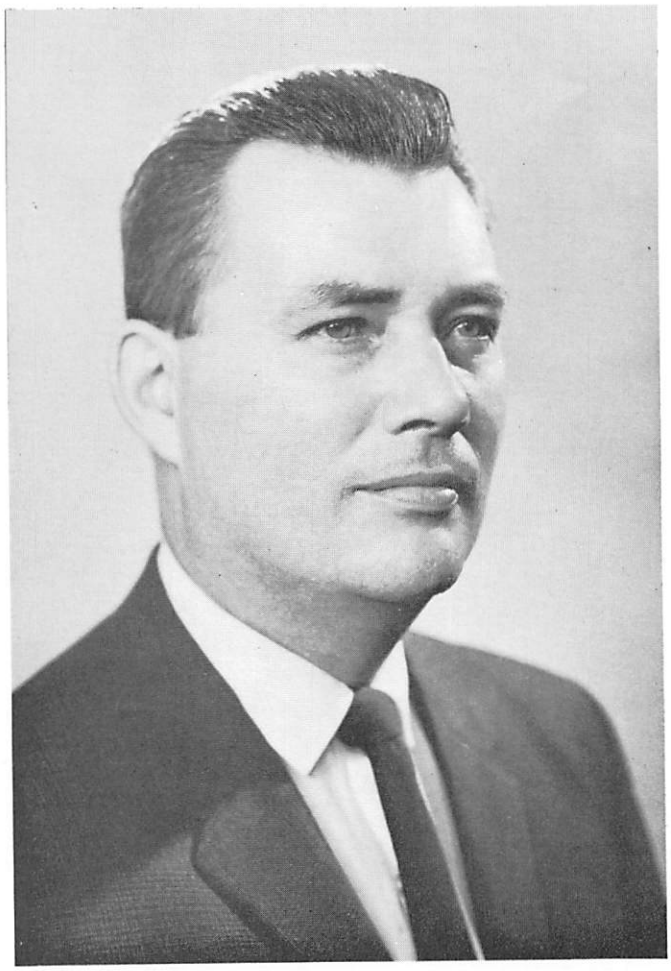
by Ron Johnstone

At its November 1969 Board of Director's meeting, the Ontario Camping Association approved the implementation of Mandatory Standards for Accredited Membership in the Association.

The development of our Standards' programme has been going on for over twenty-five years. Many stages have come and gone in our ever constant striving for better camping for the children of our Province. The road from 'Desirable Camping Practices' to Mandatory Standards has seen many people contributing their thought and experience to the programme.

There is a basic attitude necessary to the continuing development of camping standards. The Association's recommended Standards must be viewed as MINIMUM standards for safe camping. We must not let ourselves fall into the trap of feeling that we have arrived, when we are meeting the Standards as recommended by the Association. They are no more than a minimum guarantee, to the camping public of our Province, that their children will be safe both physically and mentally, in our Accredited Camps.

A prime reason for our Minimum Standards must be to protect the children of Ontario. To ensure that they will have a safe camping experience and their physical and mental health will be protected at all times, while attending our Accredited Camps. With this as the main reason for Standards, there are however, other major considerations. The Standards' Programme must continue to be educational in its nature, we must strive to educate and uplift all aspects of our camping programme. With this in mind, the outline "Desirable Camping Practices" will still be the basis for Accrediting our Member Camps. The mutual review of the outline with an experienced Director in an indepth visit will still be the basis for maintaining our basic safe minimum level of camping. We urge all Camp Directors and staff people who are working in our Camps to continue to strive toward better and more mature camping philosophies.



Ron Johnstone, Director Camp White Bear, Ontario. Chairman of Standards, Canadian Camping Association.

There is also a very protective aspect to our Standards' Programme. As Camp operators we have a responsibility to the industry. We are often in a vulnerable position of liability in our work with youngsters. The liability we face is equated on what is the "accepted common practice" within our profession. The adherence to the Camping Standards as outlined by your Association is YOUR protection that you are indeed following the accepted common practice for good camping. This is not only protection for the young people of Ontario, but also your protection as a Camp Operator within this Province.

The Mandatory Standards' Outline will now be used for the re-Accreditation of Ontario Camps. You will be asked to certify that you are following these standards and then as your Camp is visited, to verify that Certification. I would again caution any who would feel that we have finally arrived, we are still on the way. Your Standards' Programme, by its very nature, will continue to be an ever growing and developing aspect of the Ontario Camping Association.

O.C.A. MANDATORY STANDARDS FOR RESIDENT CAMPS

IN ORDER FOR ANY CAMP TO BE ACCREDITED, *ALL* OF THE FOLLOWING STANDARDS *MUST* BE COMPLIED WITH.

Explanatory information	*Standard*	*Yes*	*No*	*Leave Blank*
	1. Have staff lists been tabulated as shown on page 1?	-------	-------	-------
A Health Licence is required by Ontario Public Health Act O. Reg. 518-1960	2. Does the Camp have a current Ontario Department of Health Licence? (Licence # .....)	-------	-------	-------
Camp medical forms must be signed by the parent or guardian, and state that the person is in good physical condition, OR, if not in good physical condition, the limits of the person's physical involvement in camping activities.	3. Does the camp have a medical history form for every camper and staff person?	-------	-------	-------
Girls — 1 seat for each 8-10 people Boys — 1 seat for each 8-10 people OR 1 seat for each 15 people if urinals are available in addition.	4. Are there the number of toilets specified as a minimum by the Ontario Department of Health?	-------	-------	-------
Water supply must be of adequate volume, tested prior to the opening of camp, and re-tested regularly during the camp season. (Once a week).	5. Has the water supply been tested and approved by the Ontario Health Department?	-------	-------	-------
	6. Is the Camp Director 25 years of age or older?	-------	-------	-------
Director: please state information requested in columns alongside	7. Has the Camp Director had at LEAST TWO YEARS STAFF leadership experience in an organized camp? Name of Camp ..... Your position ..... Years of most recent experience	-------	-------	-------
The MINIMUM requirement is one third of total counsellor staff (See definition Page 19) NEW STAFF means individuals not previously associated with the camp in any capacity.	8. Is there sufficient staff continuity (of total staff) to give stability?	-------	-------	-------
	9. Are there facilities in camp to enable staff to have privacy from campers at off duty times? If yes, please describe	-------	-------	-------
	10. Do general safety practices with regard to watercraft comply with Federal Department of Transport Regulations?	-------	-------	-------
Numbers required: — Fire Brigade — Police — Hospital — Physician on call — Rescue Squad (where available).	11. Are emergency telephone numbers posted next to telephone?	-------	-------	-------
Drills to practice emergency procedures must be carried out during staff training	12. Are staff familiarized with emergency procedures for accidents and disasters?	-------	-------	-------
On such inspection, any hazardous situations must be listed, orders given for remedial steps to be taken. Rechecked within 24 hours to see that the situation has been remedied.	13. Does the Camp Director (in person) regularly carry out safety inspections of all camp facilities?	-------	-------	-------
There must be a minimum of one staff member for each five campers on all trips away from camp with a minimum of two staff on every trip.	14. Are there a minimum of two appropriately trained staff on all trips away from camp?	-------	-------	-------

Explanatory information	*Standard*	*Yes*	*No*	*Leave Blank*
	15. Is the person in charge of an out of camp trip:			
	at least 18 years of age?	-------	-------	-------
	Familiar with the territory?	-------	-------	-------
	Aware of the locations where help can be obtained in case of emergency?	-------	-------	-------
	16. Is the person assisting on out of camp trips at least 17 years of age?	-------	-------	-------
The registration form must contain all important information about the child and written consent of the parents (or guardian) for camper's attendance at camp and participation in camp activities.	17. Does the camp have a registration form for each camper?	-------	-------	-------
See Section 'G', Transportation for further details.	18. Does each driver hold a current chauffeur's licence issued by the Ontario Department of Transport?	-------	-------	-------
	19. Is all road transportation equipment in safe operating condition?	-------	-------	-------
See Section 'G', Transportation for further details.	20. Are the number of passengers in a transportation unit restricted, not to exceed the seating capacity of such unit?	-------	-------	-------
See Section 'G' Transportation for further details	21. Do water transportation units meet the requirements laid down by the Federal Department of Transport?	-------	-------	-------
See Section 'G' Transportation for further details	22. Does the Camp (Director) know and follow all aspect of the Ethics and Business Practices of the Ontario Camping Association?	-------	-------	-------
	23. Does the Camp adequately provide all facilities and activities listed in its brochure and advertising material?	-------	-------	-------

MANDATORY STANDARDS FOR CHILDREN'S DAY CAMPS

The following are standards and precepts which are held as being *mandatory* by the Ontario Camping Association. Adherence to them determines the initial and continued accreditation of the member camp. Desirable practices are listed throughout the book to enable the Camp Director to improve and maintain his own operation, principles and procedures. His observance of them determines whether the Association declares him eligible or ineligible for accreditation. But the *MANDATORY STANDARDS MUST BE CERTIFIED* (by the Camp) *AND VERIFIED* (by the visitor) *IN ORDER TO MERIT AND MAINTAIN ELIGIBILITY FOR ACCREDITATION.*

1. Tabulate staff lists as shown:
   a. Name or Payroll Number
   b. Position
   c. Birth
   d. Years Camp Staff Experience
   e. School Grade Completed
   f. New Staff
   g. Held Over
   h. Years Camper Experience
2. Camp conforms to all pertinent local health and sanitation regulations, and where applicable holds a licence from the Ontario Department of Health.
   Current Licence No. .....
3. The camp holds a form signed by the parent listing the camper's physical disabilities or allergies or any other pertinent health information of which the camp should be aware. In addition, the camp has the following information on the form:
   a. Parents' home telephone number
   b. Parents' business telephone number
   c. Emergency numbers, other than a or b
   d. Doctor's name and number
   e. OHSIP number
4. The camp water supply has been tested and approved by the Ontario Department of Health, both prior to camp and regularly during the camping season. In addition, proper steps are taken to render unknown water safe before use.
5. The camp director has had at least two seasons of leadership experience in an organized camp, recreational or educational situation.
6. The director is 21 years of age or older.
7. There are facilities or areas in camp to enable staff to have privacy from campers at off-duty times.
8. General safety practices regarding watercraft comply with those set out by the Federal Department of Transport regulations.

Continued next page

9. Emergency telephone numbers are posted (near telephones) for fire department, police, hospital and/or physician on call.
10. Staff are familiar with camp emergency procedures regarding accidents or disasters. Drills to practice these procedures are carried out regularly.
11. The camp director personally carries out safety inspections of all camp facilities and immediately takes action to remedy any hazardous situations.
12. A responsible person, appropriately trained, is assigned to each ten campers on all trips away from the camp (exclusive of transportation regularly involved in getting campers to and from camp or to swimming instruction, etc.). The number of such persons is never less than two.
13. a. The person in charge of an out-of-camp trip (overnight or longer) is at least 18 years old, is familiar with the territory, and is aware of the location where help can be obtained in case of an emergency.
    b. The person assisting on an overnight or longer trip is at least **16** years old.
14. The camp has a registration or enrolment form for each camper, providing important information about the child, and written consent of parent or guardian for camper's attendance and participation in activities.
15. All road transportation equipment is maintained in safe operating condition, and meets the requirements of the Ontario Department of Transport.
16. Drivers of camp vehicles are properly licenced.
17. The number of campers in transportation units does not exceed the available seating capacity of such units. There is at least one supervisory person in each vehicle other than the driver.
18. The camp knows and follows all aspects of the Ethics and Business Practice of the Ontario Camping Association.
19. The camp adequately provides all facilities and activities listed in its brochure.
20. The camp has accessible telephone or means of immediate communication with a source of aid. If other than telephone, state means of immediate communication used.
21. The camp has in attendance a registered nurse or a qualified first aid person holding a St. John's Ambulance or Red Cross First Aid Certificate.

Continued from Page 5

Ontario, Saskatchewan, canoe trips on the Churchill River for boys, including inter-cultural trips (Indian boys and white boys). Camping Committees have occupied some of his spare time as he worked with the SCA, United Church and 4H organization, and was Chairman of the Saskatchewan Section of CCA Centenary Cross Canada Canoe Journey.

Jack's chief focus — and here I quote the new SCA president, "promoting the wise use of the outdoor natural environment as a medium for education in the broadest sense, physically, academically, socially and spiritually. Opportunities and responsibilities are here for all individuals, agencies, and institutions, to ensure that all contribute to the educational needs of healthy individuals as well as to the needs of a healthy environment and society".

There you have it — our new SCA President and his philosophy of camping — meet Jack MacKenzie.

CANADIAN CAMPING ASSOCIATION
Special Announcement
National Conference
on
Camping Standards and Research
WHERE — Halifax, Nova Scotia
WHEN — February 22, 23, 1971

WHO — One delegate per member camp, each provincial association.
URGENT NEED: Your suggestions IMMEDIATELY as to areas and topics that should or might be dealt with, i.e.:
a) Standards & Accreditation _____
b) Health & Safety _____
c) Leadership Development _____
d) Pollution & Conservation _____
e) Other _____
_____
_____

PLEASE RETURN with your ideas to Conference Chairmen:
Mrs. Betty Campbell
and
Mr. Tom Creighton
P.O. Box 1622, Halifax, N.S.

* * *

C.C.A. BOARD OF DIRECTORS MEETING
Saturday, Feb. 20 & Sun. Feb. 21, 1971, Halifax, N.S.

* * *

C.C.A. ANNUAL MEETING
Sunday evening, Feb. 21, 1971, Halifax, N.S.

* * *

NOVA SCOTIA CAMPING ASSOCIATION CONFERENCE
Tues. evening, Feb. 24 & Wed., Feb. 25, 1971, Halifax, N.S.

ASSOCIATION DES CAMPS AU CANADA
Annonce Spéciale
Congres National
sur
Les Normes Touchant Le Camping et sur la Recherche
OU — á Halifax, Nouvelle-Ecosse
QUAND — les 22, 23 février 1971
QUI — Chaque association provinciale enverra un déléqué par camp membre.
ON A UN BESOIN PRESSANT DE: vos suggestions quant aux sujets qui devraient ou pourraient être traités, par exemple:
a) Les normes et les accréditations: _____
b) La santé et la sûreté _____
c) Le développement du leadership _____
d) La pollution et la conservation _____
e) D'autres sujets: _____
_____
_____

Veuillez bien compléter ce questionnaire et le renvoyer aux présidents du Congrès:
Mme Betty Campbell
et
M. Tom Creighton
B.P. 1622, Halifax,
Nouvelle-Ecosse

* * *

Réunion du Conseil d'administration de la C.C.A.
Les samedi et dimanche 20 et 21 février 1971 à Halifax, N.E.
Réunion annuelle de la C.C.A.
Le dimanche soir février 1971 à Halifax, N.E.

* * *

Congrès de l'Association du camping de la Nouvelle-Ecosse
Les mardi et mercredi soir 24 et 25 février 1971 à Halifax, N.E.

PLAN NOW!

A PAGE OF POEMS

by

Mary S. Edgar

A DIRECTOR'S MEDITATION

Silence reigns at last, no unprobed sound
Disturbs the peaceful night,
No final m u t e d whispers float around,
Blacked out is every light.

Beneath the stars I take an invent'ry;
In solitude I ask,
"What assets lie within the soul of me?
What wisdom for the task?"

Tomorrow keen and active they will wake
To greet another day,
Eager for its fun on hill and lake,
Ready for come-what-may.

Yet if one camper there should chance to be
Who has some hidden need,
If all-expectant he should turn to me
Grant I may truly lead.

Some shrinking, timid one may need to grow,
To stand erect and sure,
Or one who bears a burden none may know,
The courage to endure.

All will need the tonic of pure joy,
Of laughter, light and gay,
And most of all, for every girl and boy
Friendships to light the way.

Now I must go to bed and get some sleep
Then fully rested rise
With patience, wisdom, gentleness to meet
The problems that arise.

HYMN FOR THE SPACE-AGE

(Tune: Forest Green)

Great Spirit of the universe
Infinity of space,
We Earth-born mortals venture far
Your mysteries to trace.
Our planet looms more wonderful
With many a beauteous land
And boundless are the mighty works
of Your creative hand.

This land of ours is vast and fair,
Shaped through the ages gone,
Inheritors, our debt is paid
By passing beauty on.
Keeping our skies and waters clean
Our forests freshly green
Thus through the ever-circling years
True gratitude is seen.

None could desire a fairer land
Nor better day and age
To build in this our Canada
A worthy heritage.
Most bounteous have been Your gifts
Beyond our needed share.
Grant we may learn to freely give
To those who poorly fare.

POSTPONE THE VERDICT

Have you ever known a time
When an oldster didn't claim:
"It isn't like it used to be!
Youth must take the blame."

When you search the records
Are you very much impressed?
Were the Ancients, saints and angels,
With special virtues blessed?

Victorian critics muttered
As they sniffed a pinch of snuff:
"This country's going to the dogs!
Youth's gone quite far enough!"

Postpone the guilty verdict
About the present state.
Youth is pressing forward;
Those dogs will have to wait.

OUTDOOR BEAUTY CLINIC

If to the rain you lift your face
Just as the flowers do
You'll get it very nicely washed —
A beauty-treatment too.

If to the wind you bare your head
You will not need a comb,
The breeze will swish it all about
More gently than at home.

If at the sky you stop to look
You've got to stand up straight,
Your backbone then will be erect
For jobs that irritate.

Beneath the blue of heaven
You're almost sure to find
Earth's precious healing tonic —
A calming peace of mind.

BESOINS SPIRITUELS DANS LES CAMPS

Conférence donnée au Congrès de l'Association des Camps du Québec,
le 21 février 1970

Pierre Côté, S.J.

INTRODUCTION

Souvent, vous analysez les différents problèmes que vous rencontrez dans les camps, problèmes sociaux de la jeunesse, problèmes du loisir, de l'enfance exceptionnelle. Vous vous informez sur les techniques nouvelles qui peuvent être utilisées dans les camps, techniques audio-visuelles et autres.

Maintenant, nous allons regarder ensemble une autre dimension de la vie dans les camps, et c'est la dimension spirituelle. Peut-être le mot vous répugne-t-il au premier abord, peut-être ne réveille-t-il en vous aucun aspect positif, et au contraire plus d'agressivité que de sympathie? Peut-être vous rejoint-il dans une dimension importante de votre vie.

BESOINS DU JEUNE

Si vous le voulez, pour essayer de comprendre un peu toutes les implications de cette dimension, nous allons d'abord nous tourner vers le jeune tel qu'il se présente dans les camps et essayer de dégager rapidement quelques-uns de ses besoins les plus fondamentaux.

Tout d'abord, le jeune découvre, en venant dans un camp, toute la grandeur et la beauté de la nature. Pour plusieurs d'entre eux c'est la première fois qu'ils peuvent en prendre conscience et c'est la première fois qu'ils peuvent s'arrêter pour contempler cette nature. Et vous le savez mieux que moi, si le miniteur ou directeur du camp porte une attention spéciale à cette dimension, le jeune pourra découvrir beaucoup.

De plus, le jeune, è l'époque de sa vie où il vient dans les camps a besoin de se sentir "quelqu'un", a besoin qu'on porte attention à lui, qu'on accorde de l'importance à ce qu'il dit. Aussi il a besoin d'aide et de support dans la découverte de sa liberté. Il veut connaître beaucoup de choses, mais aussi il veut aimer. Il a besoin d'établir d'autres relations que celles qu'il connaît avec ses parents et ses professeurs. Cette attention aux autres, cette découverte de l'autre peuvent être plus formidables encore dans un camp, car le climat de simplicité, de gaieté et de spontanéité permet d'établir des contacts plus profonds avec les gens qui l'entourent.

Un aspect important peut donc se dégager et du milieu de la nature où le jeune se trouve plongé et du climat de sympathie et de simplicité où il aura à vivre, et cet aspect est la gratuité. En effet, c'est peut-être dans les camps et dans des milieux semblables que les personnes, jeunes ou adultes, peuvent expérimenter le mieux la valeur de la gratuité. Et le jeune, en découvrant toutes les dimensions de sa liberté, pourra expérimenter aussi la grandeur de cette gratuité et la joie, non seulement de recevoir, mais aussi la joie de donner.

Est-ce que les besoins de l'enfant sont tous satisfaits en répondant è son désir de connaître et en lui faisant découvrir et comprendre toute la beauté de la nature, et en lui permettant de se lier très intimement avec les personnes qui l'entourent? Le jeune a-t-il encore d'autres aspirations que celles-là?

Et je me permets ici de répondre oui, mais avec des nuances. Je dis avec nuances, car le milieu d'où il vient aura pû ou non l'éveiller à ce dont je veux vous parler è l'instant. En effet, encore aujourd'hui et dans la majorité des cas, le jeune vient d'un milieu familial où la dimension spirituelle a de l'importance. Par dimension spirituelle faut-il entendre une pratique religieuse intense? Non. Faut-il entendre une foi en l'Eglise Catholique? Non.

Par dimension spirituelle, je veux dire que, pour la majorité des parents, il existe à l'intérieur même de leur vie quotidienne ou (et) au-delà de cette vie quotidienne une autre dimension. Leurs aspirations ne seraient pas tous satisfaites si on ne faisait pas appel, à un moment ou l'autre, à un Absolu. Cet Absolu, bien sûr, sera perçu et connu de différentes façons. Pour les uns, ce sera l'explication de ce qui existe, le premier principe, le créateur de la nature. Pour les autres, ce sera "un grand bonhomme" qui dirige non seulement la nature, mais même la destinée des personnes elles-mêmes. Pour d'autres, cet Absolu sera une valeur dont il faut vivre à tout prix, comme la paix, la fraternité, l'amitié etc. Pour d'autres, cet Absolu se situera dans les relations interpersonnelles. Pour d'autres enfin, cet Absolu, c'est Quelqu'un. Et il me semble important de respecter chacune de ces options. Mais ce que je voudrais vous signaler ici, c'est la présence ce cette dimension avec ce caractère d'Absolu. Si vous le voulez, nous allons l'appeler la dimension spirituelle. Cette dimension est à la fois fortement incarnée dans l'homme, mais à la fois aussi elle projète l'homme au-delà de lui-même. Elle le sort de lui-même et lui montre que le centre de gravié est peut-être et en lui et hors de lui. Et c'est en sortant de soi qu'il se retrouvera le plus profondément.

Voilà donc assez brièvement quelques uns des besoins auxquels le jeune veut répondre lorsqu'il vient vivre dans un camp. Il veut vivre en plénitude et intensément tant en découvrant la nature, qu'en connaissant et aimant d'autres personnes, mais souvent aussi découvertes et connaissances vécues à l'intérieur d'une dimension spirituelle.

ROLE DE L'EDUCATEUR

Devant ces besoins du jeune, quel est votre rôle à vous, directeurs et moniteurs de camp?

Je crois que ce rôle en est un d'éducateur, i.e. qui celui qui s'occupe du jeune doit veiller à développer toutes les dimensions de la personne de sorte que le jeune avec qui il travaille, s'achemine progressivement vers une maturité d'adulte.

Or développer toutes les dimensions de la personne veut dire s'occuper à la fois des besoins physiques de santé, d'équilibre et de bien-être, des besoins psychologiques et des besoins spirituels.

Que veut dire ici s'occuper des besoins spirituels du jeune? Comme nous l'avons vu tantôt, le jeune vient d'un milieu ordinairement éveillé à la dimension spirituelle de la personne, où la présence de l'Absolu est un élément important de leur vie. Or l'éducateur qui a à travailler avec ce jeune n'a pas le droit, et sous aucun prétexte, d'ignorer ce fait. Et même plus il doit essayer de continuer le travail que les parents ont déjà commencé à la maison. Bien sûr, vous allez m'objecter qu'il y a beaucoup de directeurs et de moniteurs qui ne croient pas du tout à cet Absolu. Peut-être. Mais si vous voulez honnêtement, faire un travail d'éducateurs, vous n'avez pas le droit d'ignorer volontairement une dimension importante de la personne, dimension que plusieurs reconnaissent comme étant encore valables.

Et selon le degré de votre croyance

Photo — Colonie de Vacances des Grèves, Inc.

à cet Absolu, il vous sera demandé davantage, i.e. si nous n'avez aucune croyance à cet Absolu, il vous faut au moins respecter une option différente de la votre, sans la mépriser et sans dénigrer contre elle, sans en rire et sans la ridiculiser. Si vous y croyez un peu, il vous faudra déjà faire plus, et aider le jeune à découvrir avec vous cette dimension de la personne. Enfin, si vous y croyez beaucoup et que cet Absolu est une Présence dans votre vie, alors il vous fardra faire partage cette présence et travailler de telle sorte que cet Absolu devienne aussi un Présence pour la jeune.

Comme vous pouvez le constater, la première condition essentielle pour qu'un travail d'éducation puisse se faire, c'est le respect intégral et des personnes qui nous entourent et des options des autres personnes, même si ces options ne cadrent pas avec nos convictions. Et ce respect doit se manifester autant de la part d'un directeur de camp vis-à-vis les options de ses moniteurs pour ne leur demander que ce qu'ils peuvent donner, et vis-à-vis ses campeurs pour ne pas leur imposer un horaire et une façon de vivre contraire à l'option du milieu dont ils sont issus, autant des moniteurs vis-à-vis des jeunes avec qui ils travaillent et vis-à-vis l'esprit du camp où ils travaillent.

Ce n'est que dans un tel climat d'acceptation et de respect de l'autre que le vrai travail l'éducation pourra se réaliser.

APPLICATIONS CONCRETES

Comment vivre tout cela, concrètement dans un camp? Ici, ma réponse sera brève, car c'est à vous à le découvrir. En effet, une fois admises toutes les valeurs que nous voulons vivre et faire vivre dans un camp, c'est aux directeurs et aux moniteurs de camp à voir comment incarner ces valeurs. Et vous le savez bien, il n'y a pas de formules magiques.

Est-ce que cela voudra dire qu'il faut imposer la messe quotidienne ou hebdomadaire? Peut-être qui oui, peut-être que non. L'intégration de la dimension spirituelle dans le camp ne se fera pas d'abord en imposant un cadre de l'extérieur pour forcer l'expression de cette dimension, mais davantage par une attention à l'évolution des personnes qui vivent au camp, attention qui conduira à expliciter et à exprimer plus spécialement cette dimension spirituelle. Mais encore là, si on sort de cadres bien précis et sécurisants, il faudra faire beaucoup appel à l'imagination et surtout, saisir les occasions où cette dimension spirituelle a besoin de s'exprimer et d'être explicitée pour elle-même.

Bien que moins rassurante, je crois que cette façon de porter attention et de respecter la dimension spirituelle de sa vie portera des fruits beaucoup plus grands et engagera davantage aussi toute la vie de ceux qui auront à y travailler.

CONCLUSION

En terminant, je voudrais vous dire encore une fois à quel point le respect des personnes qui nous entourent et de leurs options est important. Dans un camp, le contact prolongé avec la nature éveillera assez spontanément plusieurs à une dimension spirituelle. Bien plus encore, la rencontre véritable d'autres personnes suscitera peut-être le désir et le besoin de rencontrer la Personne par excellence, l'Absolu, le Seigneur.

BADGES AND AWARDS: A POSITIVE VIEWPOINT

by Jocelyn Palm
Executive Secretary
Royal Life-Saving Society, Toronto

Competition and measuring one's progress are essential to the growth and development of every individual. Awards and badges can be the greatest motivating factor available to young people. National, provincial or camp tests based upon an individual's progress in activities encourage the development of skills. Recently, educational institutions have changed from promotion of students by single grade level to promotion at the individual subject level. Such a scheme has been used in camps for many years and with great success. An award or badge given for achievement at each step in learning, permits the camper to proceed at his own rate and be at a variety of stages in the total program. Opportunities to motivate campers in developing activity skills are being ignored by those camps who eliminate badges and graded levels of achievement.

When award objectives are established, the position of the camper must be the first to be considered. Development of a valid program is camper-centered. Although young people present many challenges to the adults of today, they also experience, in turn, a strong need to be challenged. Campers need to know where they stand in relation to their peers and the adults with whom they are involved. Campers enjoy helping each other yet may be reluctant when they lack knowledge of their own capabilities. Recognizing their skill level through the passing of specific awards gives campers an indication of their ability. Graded skill levels provide a challenge through which campers are motivated to adventure and to (strive for) further knowledge.

Every individual needs to possess a sense of self-worth. Positive comparative evaluation with others can reinforce one's self-esteem. The advantages of award levels in fulfilling this sense of worth are evident at a camp where various levels of progress can exist in different camp skills. These levels are clear-cut and obvious to each camper. The master canoeist may be a crew member in a sailboat but is encouraged by others who have achieved the highest sailing awards. This camper has, at the same time, a knowledge that he is more skilled in canoeing.

When campers find themselves at various levels of proficiency in camp activities they may more readily accept their limitations in other areas. This reality, when accepted and understood, assists the camper to efficiently utilize his capabilities and acquired skills.

Skill development may prove to be a very subtle process. This fact is particularly evident in learning to swim where the learner may not feel he has achieved a great deal during certain phases of the learning process. Through the attainment of a badge, the mastery of some skill is confirmed to him.

Upon earning an award at a certain level the camper has a specific basis upon which to seek further assistance from others. The opportunity for mutual understanding and guidance is provided.

Skills are the basis upon which camps attempt to ensure the safety of their campers. For example, efficiency in specific swimming and canoeing skills is necessary for a camper to go on a canoe trip or be permitted to travel through white water. A camper who knows he possesses these skills may find satisfaction and challenge in employing the principles he has mastered. A camper who is unsure of himself may experience fear rather than recognizing an attainable goal.

Most young people establish a competitive relationship with their peers. To be useful, the competition must motivate others to seek an equal or superior level of skill. Awards and badges are the visible signs of this achievement and the evidence of success.

Badges and awards are often the basis upon which the parent gives recognition to the camper. Although this fact is criticized by some, a child is able to explain to his parents what level of skill he has achieved through the requirements of the award. Many disciplines learned at camp are only practised at camp; therefore, the parent may not have an opportunity to investigate what the camper has learned. Learning is more enjoyble when it can be shared by the camper and his parent. Badges indicate the results of learning. Parents want to know what their children are doing; although they may be unfamiliar with the specific skills which have been mastered in gaining a badge, the badge itself is the camper's tangible confirmation of achievement.

Recorded evidence of campers' skill level is essential to the camp director. He uses this information to determine and organize the activities which he may offer to his campers and staff. A prospective staff member may claim to have all the required safety skills in riflery and aquatics, but without credentials to prove his capabilities the camp director should be reluctant to hire such an individual. The legal implications in hiring staff without current qualifications are of the utmost significance. Most camps obtain their senior personnel through the ranks of their own organization. Then, is it not fair to provide the opportunity for campers to achieve recognized awards while they are campers?

The camp director may effectively use award levels in order to organize camp program, to determine what challenges he can safely place before his campers and to regulate the privileges he will permit staff and campers. In order to encourage a camper to continue his association with his camp, the earning of badges and awards can be very important.

Camping skills and activities provide experiences for a camper's future recreational pursuits. The camp program emphasizing badges and awards offers an environment for the camper to progress at his ability level and to continue to do so once he leaves camp. Thus, the contribution of badges and awards can be a very positive influence to the maturing of today's youth.

BADGES AND AWARDS: A NEGATIVE VIEWPOINT

by John H. Walker
Springfield College and
Kilcoo Camp

Human beings have a basic thirst for knowledge which begins at birth and continues in many ways throughout the rest of their adult lives. Education has become the facilitator of learning in our world community and also enables us to take our place in society as workers in many walks of life. Unfortunately, the world has become a place where competition and power influence the personality of society and also the individuals who make up society. The system of merit badges and achievement awards which instills a competitive drive within the individual has done a great deal for prosperity in our business and industry but little for the learning process which should be the basis of our educational system. The learning process in our educational system has been smudged by our training process.

Camp is one of our most basic institutions for learning, one which provides us with the knowledge of people, a skill in my opinion we have neglected somewhat, and our society shows it. Camp should be a place where there is no system of badges and awards. Competition should exist, but it should be for the benefit of oneself and not for the idle conversation of a camper's parent such as has been the case with our beloved report cards. The competitive system is incorporated into every facet of our society not just here but all over the world.

Did you ever stop and think what the competitive system has done to us? Competition has caused wars, bitterness, racial hatred, people who go hungry, and it has robbed the individual of his right to personal growth and development. Most of all, competition has robbed use of the opportunity to be ourselves. I am not advocating overthrow of the business world, but what I am saying is that competition and its facilitators, badges and awards, be removed from our educational institutions and most of all our summer camps.

Badges and awards, in my opinion, are detrimental to the purpose of a camp which is, I hope, to have fun within a learning experience. If you remove badges and awards from a camp setting you will cause less friction between cabin and camper and also the staff, thus resulting in a more harmonious camp. Badges and awards have for so long stifled the individual that learning becomes secondary to winning and out-doing the other guy. The prime purpose of a badge has been to measure one's ability in society. The achievement of a badge or award overshadows the amount of learning which takes place and chips away humaneness, which, in turn, corrupts the individual's personality and makes him cold, and a product of the system.

Camp is a place where human relations play a big part in the daily life of a camper. If badges and awards and attainment of those awards pressure the child, then conflicts within himself and others arise.

The individual becomes frustrated at failing. Actually failing is something not to be ashamed of, but is rather, a learning experience which everyone experiences at some time in his life. The fault of our system is that we measure everything by the number of badges a person has, or the number of degrees, and so on, throughout the structure. Badges and awards indicate the results of learning because our system dictates that in order for a person to be a success in life, he must show society in some way that he has achieved status. Learning cannot be measured properly by an award. An individual could attain all the badges and awards in the world yet he might not have learned as much as the person next to him at the canoe dock or in classroom. A successful life and pursuit of happiness should be the motivating factor in an individual, not the pursuit of happiness through the badge or award in a forced learning situation. Being a total human being is a sharing experience between people; badges and awards certainly do not follow along those lines. The present system of standards at camp is not all bad, but it should be modified to include more humanitarian ideals which I hope camping, education and the outdoors is all about. Camp supplies a need which our schools tend to neglect. The skills we need are the people skills. Man has solved the problem of reaching the moon, but everywhere we must devote ourselves to solving the human problem, our most basic and most worthy.

In order to change our system of badges and awards we must change our method of grading in our schools and also our standards of achievement. Our grading and award system should be commensurate with our new concepts of education where the individual proceeds at his or her own speed, and the self-concept and confidence is enhanced in the individual. A major fault of grading and awarding is that we disillusion so many young people who become hung up on passing and failing with little learning and fun. It is something we all should think about. Maybe all those people who can't smile or laugh will someday know what being happy is all about.

My solution to the problem of abolition of badges and awards would be to create a system whereby an individual will be able to evaluate himself as a person who has grown from his experience, or an individual who is aware of his learning. Also I think there must be a measure of one's ability, but I believe it starts with the individual and his peers and not with a test or examination.

In an activity, learning should be a progression, but the instructor is the key to proficient learning as is the case with swimming. If the instructor really cares about his teaching he will decide whether or not his campers are learning what they are being taught. In turn, the campers will show and use what they have learned instead of always being tested and pressured. It is often the weak instructor who relies on tests to accomplish what he himself can not do.

Learning a skill in camp should be a progression of learned material which is simultaneous with the child's increasing ability, and hence an experience from which a child grows to maturity. However, badges and awards do serve a purpose for those who feel insecure enough in the learning process to warrant a conditioned response which is what a badge or award is in human terms.

Photo, Camp Northway Lodge; Circa 1910

A Place in History for Ontario Camping

by Mary L. Northway
Chairman, Archives Committee

A ceremony took place at Trent University, Peterborough last fall. On October 22nd, the archives collected by the Ontario Camping Association were presented by past president, John Latimer to the Trent archival collection of Canadiana. These were accepted by Dr. T. H. B. Symonds, president of the University.

Some thirty members of the Ontario Camping Association motored to Trent through the first autumn snowstorm. Following the ceremony in the University's beautiful new library, lunch was served in the Great Hall. To enliven the proceedings, a French play was put on by the students. Later the Ontario Camping Association members were taken on a tour of the University and the day ended with a tea party at Dr. Bruno Morawetz' farm a short distance up the Otonobee River.

This occasion marked six years of effort by the archives committee of the O.C.A. under the successive chairmanships of Mrs. Adele Ebbs, Miss Margaret Govan and Dr. Mary Northway. During this period, records from many individual camps and of the Association had been collected, stored and catalogued at the O.C.A. office by Mrs. Shirley Hall. Much important material — early b r o c h u r e s, photographs, programmes and schedules, films, financial accounts, diaries, and taped interviews of prominent camp personalities had been received and used by students and others for studies. Now a duplicate file of these is kept at the camping office and the invaluable, original documents stored in Trent's safe keeping as a permanent part of the Canadian record.

Other provincial associations may wish to collect their own archives and eventually transfer these to a permanent collection. They may first ask the question we did, "Why archives?". A fine answer was given to us by Mr. J. D. P. Martin, librarian at Trent as follows:

"A historian said recently that a community which does not know its own history is like a man who has lost his memory. The same is true of an institution, organization, or association which has failed to preserve the documents that record its traditions and achievements. Knowledge of its origin and development provides an association with a sense of historic purpose which gives it direction for the future. An archives serves as an association's 'memory' of its own historical evolution.

"It is the function of an archives to collect, arrange, store and retrieve the official and unofficial records relating to an association's development, and to provide reference services to users of the collection. Samples of the kind of records which should be collected are as follows: Legal documents, minute books (of the association and all its committees with supporting documents such as reports and letters), official correspondence, accounting records, annual reports, camp records, drawings and plans, etc., records relating to personnel, personal papers relating to people who have been active in the camping movement (diaries, journals, correspondence, etc.), photographs, and miscellaneous papers (essays, lectures, etc.) which can throw light on the association or the camping movement.

"The archives of a camping association is more than simply a record of its own historic past. It is also a repository of material relating to an important aspect of social history. By stimulating scholarly interest in its contents it can be expected to make a major contribution to the history of the whole community."

Another question asked was, "what to collect?". The answer was, "everything". "Let the archivist decide what is not important." It was also emphasized that material coming in should not be sorted by amateurs, but stored in its original packages and catalogued from these.

Finally the question will be raised, "but this costs money?". So it does — a part-time secretary who is vitally interested is essential, so is storage space, card catalogues and filing cabinets. (A great deal of voluntary work on the part of an enthusiastic committee is of course the core of such a project.) Ontario was fortunate because the writers of *The Camp Counselor's Book* (the manuscript of which is now part of the Trent archives) turned over the royalties to the Association for such a purpose. However, the costs were not great and other associations, if they become interested in archives, could certainly find funds.

So what comes out of such a collection? Do they just collect dust? No indeed. Camp people may use them to study the history of Ontario camping, or of a camp, or for biographies of pioneer campers. Social scientists may consult them to investigate changes in programmes, philosophies or the camp population — economists may be interested in the costs and fees, sources of financing. Educationalists may investigate procedures that had their origins in camping situations. Conservationists may well want access to them; and so on.

Let's remember "archives are to groups, as memory is to the individual. Knowledge of the past enlightens our understanding of the present and as a flashlight illumines trails to the future".

"The record of today, becomes the archive of tomorrow." Begin collecting now — not only the old, but current material that will become history in the future.

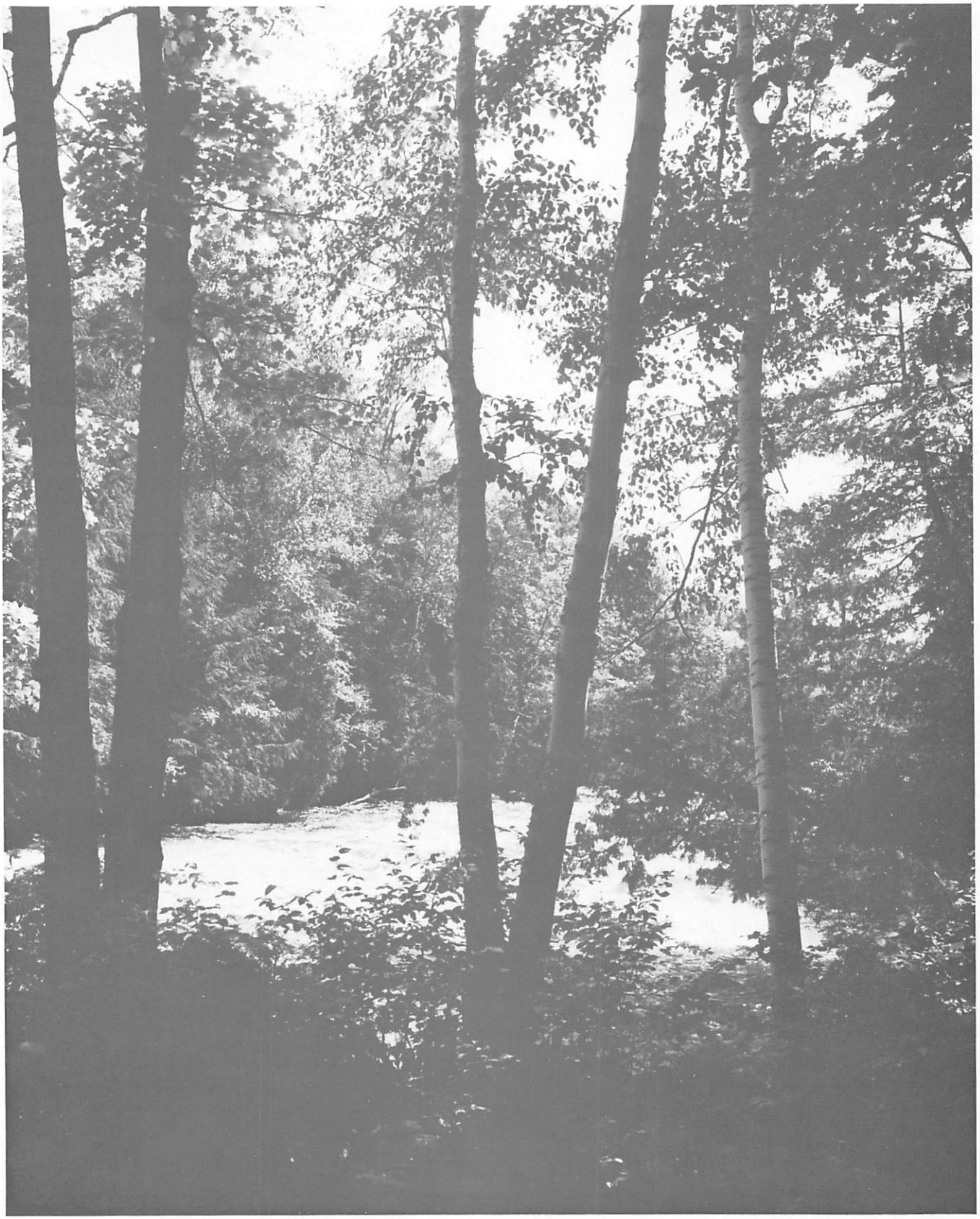


Photo by Ontario Department of Tourism and Information

YOUTH AND DRUGS

A paper presented to The Society of Camp Directors on April 9th, 1970

by Bruno Morawetz, Ph.D.

As camp directors our primary concern is with youth. It is important to realize that the youth of 1970 is not the youth of 1965. It would be difficult to find an instance where change has been so rapid and so profound as in the growth of the present drug culture.

The generation gap is nothing new. There always has been a generation gap and the generation gap has always been closed when the young reached mature years. Today, we also have a generation gap, but in addition to this we have a deep gulf and that which separates the two sides of the gulf is the use of drugs. On one side of the gulf are the drug takers and on the other side are the adults and the youth who are not on drugs. The generation gap exists side by side with the gulf. The generation gap will be closed when our conservative youth becomes older, but the gulf will persist and those on the other side will become more numerous.

Who are the persons on the other side of the gulf? Among them are our campers and counsellors, our high school and university students; they are our sons and daughters. They are excellent young boys and girls and just because they have joined the drug culture we must not despair over them.

I must confess to you that the spectre of a drug using youth haunted me terribly a few years ago. I remember the panic which came over me when I imagined my counsellors or campers stealthily smoking pot behind the craft area. I have lost some of this panic, because I have tried to analyze the drug phenomenon and to understand something about it.

It is the purpose of my paper to explore with you THEIR side of the drug question and to make us, older folk, understand their motives and their rationale. Since I have not taken any drugs, I must depend on what I have read and on what I have been told.

Before going any further I must point to a qualification which is already well understood, especially by your responsible young drug users. Since they know a great deal more about drugs than we do, it is comforting to know, that they too draw a sharp line between the mild psychedelic drugs like Marijuana and LSD on the one hand, and the dangerous drugs like heroin and speed. Their thinking seems to be that there are no dangers in smoking marijuana or hashish and that the occasional LSD trip is dangerous only in the case of emotionally unstable persons, but for others well worth the risk.

The responsible drug users are dismayed by the irresponsible use of heroin and speed, but they are equally dismayed at the paranoic attitude of their elders towards the psychedelic (mind-manifesting) drugs. If the drug issue is to be resolved the YOUNG will have to regulate it. I have no doubt that within a few years proper information and adequate laws will be forthcoming.

If we are going to play our part as leaders of youth, we should understand why so many of our young are taking drugs. Let us therefore pretend that we are looking at our world with the eyes of a seventeen-year-old.

Our young eyes would see a world which does not look too appealing. They would see a world in which mankind wages war upon its own species, and on every other living species. A world, in which a lethal carpet of concrete and metal covers the soft body of the earth. A world of artificial scarcities when millions are in desperate need of food. A world where material values are glorified and spiritual values degraded. A world of polluted air, polluted rivers and oceans so that men can grow rich in material things they do not need. A world in which the mass media are monopolized for the sake of economic gain. A world in which nudity and sex are exploited for commercial purposes. A world in which adults fill jobs they do not believe in, a world of spiritual emptiness which drives adults to alcohol and and illicit sex, to nervous breakdowns and mental illness. A world which has seen one mushroom cloud and is preparing for more of them. A world (and this is the most horrible of all discoveries) in which human beings are no longer needed. We live in a world where some of the best brains devote themselves to the problem of how to keep idle millions busy and, hopefully, sane.

I do not think that I have falsified the picture as it meets the eye of the seventeen-year-old. You and I do not like this picture any more than they do, but most of us here are not standing at the threshold of this world. Many of us are "over the hill" and console ourselves with that thought.

Many of the sensitive and idealistic teenagers look at this world and have no desire to join it. They feel that they wish to create for themselves a new and different world, a world in which spiritual values override material ones.

I wish to submit that the revolution we are witnessing is a spiritual revolution, one in which drugs play only a certain part. The revolution is not restricted to Toronto or Ontario. It is

taking place in every province in Canada, in every state of the U.S., in France, Germany, Holland, Scandinavia, in short it is taking place in every industrialized society. We are witnessing the results of the computer revolution and we must learn to see it in its proper global perspective.

History may be the result of human decisions, but when millions of human decisions are added up, history becomes a steamroller that no individual can stop. It is unfortunate that some of the young blame their elders for the world as it is today. We elders do not like it any more than they do. Perhaps we need to make this clear to them instead of defending our kind of world with mulish stubbornness.

The young protest against the impersonal nature of city life, against a consumer oriented society, against canned mass entertainment, against a work-ethic which no longer serves a computerized society; they protest against the spectacle of men becoming machines.

They realize that the steamroller of history cannot be halted and yet they want to go on living. The young are therefore creating their own kind of life. If you were familiar with what took place at Woodstock, N.Y. and what may take place in Ontario this summer, you will realize that there is developing a mass movement, the like of which has not been seen for centuries. They are withdrawing into a world of their own, bound together by rock music, drugs and a sense of community. Perhaps they are right in sensing that our civilization is on a collision course. Are we going to pretend that it will all blow over in a couple of years or are we going to try to understand them and re-establish communication with them? We are not communicating if we merely tell them what fools they are. Perhaps we can learn something from them as they might benefit from our wisdom and experience. We yearn for a return to the good old days. How realistic is this?

Have we asked ourselves in all honesty why we object to their beards and long hair, their sexual freedom, their outlandish clothing or their desire to bask in the sun and return to the land?

The other night I attended a most instructive lecture at Trent University. Prof. Bagnani of the Department of Classics illustrated by means of slides the changes in hair and beard styles through the centuries. He showed the ages in which Jesus was represented cleanshaven and the change to a beard in the 4th century. He showed the cleanshaven Romans and the introduction of beards. Beards were adopted by the popes and later discarded. Kings often set the pattern for beard and hair styles. Why do we object to hair styles which we find fully acceptable in saints, popes, kings or philosophers? Does our revulsion against hair styles, fashions and sexual freedom betray a tinge of jealousy or a mournful acknowledgment of our fading youthfulness? This is a question we should ask ourselves in all honesty.

Up to this point I have traced the reasons why the youth are forming a culture of their own. I would like to examine now what the High Priests of Psychedelia are preaching. The men I have in mind are Aldous Huxley, Timothy Leary and Alan W. Watts.

Some fifteen years ago Huxley published the now famous book *The Doors of Perception*. He took the title from a sentence in William Blake which read somewhat as follows, "If the doors of perception were opened all things would appear to us as they really are". William Blake knew that our sense organs screen out the rich variety of the sensory world. Our consciousness seems to select for its attention only those things which seem important. We know that children experience a much richer world than we do. They are not yet conditioned to select the narrow range of things which are important for survival. As

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we grow older we see less and less richly. We cut out sounds and sights and smells if they are not immediately important.

Huxley took mescalin and the world presented itself to him in its tremendous wealth of vibrant colour, shimmering with light and pulsating with life. Mescalin is a substance found in the peyote cactus and has been used by Mexicans in religious ceremonies for many centuries. It has the effect which the bread and wine of the communion feast had for early Christians.

Huxley recognized that mescalin could restore to us the original spiritual awareness which civilized man has gradually lost. It enabled him to heighten his spiritual awareness and to come into communion once again with the spiritual forces permeating the universe. We civilized men have heard of the revelations of the great mystics, St. John, St. Paul, Dante, Blake and others who report visions of beautiful sights or blinding lights, but we tend to write them off just because we can't share their experiences.

It can hardly be denied that the aim of religion is to alter one's consciousness. Everything done in worship, from incense to music is designed to alter the consciousness of the worshipper. Huxley and Leary urge us to remove from our senses the veil which prevents us from seeing the created world in all its beauty and richness. Nature has provided edible plants which restore to us our full vision. More recently, the active ingredients in these plants have been synthesized in the lab and are available to those who wish to see what the mystics and seers speak about. Men have always strained to reach a state of ecstasy, either through prayer or fasting or flagellation or through eating certain foods or smoking certain herbs. The Buddhists and Hindus founded their religious symbols and doctrines under the influence of Indian Hemp, now called marijuana and hashish. It is no wonder that our drug culture leans toward Indian Religion because their symbolism and their teachings make sense when you can duplicate their experience with psychedelic drugs. Men have always used the greatest ingenuity to broaden and deepen their experience of the world. They have invented telescopes to see the distant galaxies. They have invented microscopes to see the tiny organisms inaccessible to the naked eye. They have invented instruments for hearing inaudible sounds and now they have discovered substances which allow us to experience the spiritual world. Are we entitled to say to the micro-biologist "because you can not see the tiny organisms except by artificial means, what you are seeing is not real"? Are we entitled to say to the mescaline user "because you use an unusual substance, what you see under its influence is not real"? Galileo was threatened with death not to reveal what he saw through the telescope, Leary is in jail for telling us that psychedelic drugs can expand our consciousness.

Ever since Einstein, everyone knows that matter is basically energy. Leary tells us that with psychedelic drugs we can become conscious of the very energy which constitutes the universe.

He distinguishes seven levels of energy, each of which is studied by a separate science. Level 1 is the electron studied by physics and astrophysics. With the drug LSD one can arouse an atomic energy consciousness, in which one experiences the white light which blinded St. Paul on the Road to Damascus.

Level 2 are the DNA molecules which programme the growth and development of the organism. They are studied by Biochemistry and can be directly experienced at the Cellular energy consciousness level induced by Peyote, Psilocybin and Yage.

Level 3 are the automatic nerve plexes studied by physiology, and experienced at the Somatic energy consciousness level with Hashish or MDA.

Level 4 is the brain — studied by neurology and experienced in sensory energy consciousness with the aid of marijuana.

There are three more levels reaching down to the lowest form of consciousness, the void which is below emotional stupor and is attained by poisons or substances like heroin.

Most of us operate at level 3, the mental-social energy consciousness studied by psychology.

Many of our religions urge us to raise ourselves above the everyday level of consciousness, and Buddhism is the one religion which transports its adherents to the highest level of consciousness. To us, who are used to dealing with verbal symbols, the insights of the Buddhists seem like so much gobblygook, but we are urged by the High Priests of psychedelia to take a voyage to the higher levels. To Huxley, Watts and Leary the taking of psychedelic drugs is not just a matter of cheap kicks. On the contrary it is a serious, and at times perilous road, to religious experience and insight. They tell us, that after such a voyage a person is never the same. It is like the experience of all those who are reborn into a new life. After such an experience the words of Jesus become meaningful "Behold the birds of the air and the lilies of the field, they neither toil nor spin". The twice-born individual can not share our concern for clothes, delicacies, furnishings and the trappings of civilized life. He drops out of that kind of life. Instead, he looks for a close community, for the simple things in life and for a return to nature. He is the "noble savage" of the twentieth century. He will spend whatever time is necessary to earn the necessities of life. But in his spare time he will explore the inner space of his consciousness. To him, this is the answer to the problem of leisure. To him this is a healthier pastime than sitting in a large arena clapping or booing and doing the same thing in front of the T.V. screen.

It has been predicted that drugs will be the religion of the twenty first century. There is no denying that the drug culture has already taken on the aspect of a religious movement. It has its own language, its own music, its own dress, its underground press, its own rituals and its places of congregation. It is a turning away from the world and an affirmation of spiritual over material values. When the history of this movement is written it will have its own saints and martyrs, of whom Leary will certainly be one. We who persecute them are the Pharisees, the righteous ones who take it on ourselves to jail them.

What is their attitude toward the Pharisees? They look at their whisky drinking and beer guzzling elders and they pity them. They ask themselves, why take a depressive drug like alcohol which makes so many belligerent when you can take a peaceable drug like marijuana? Why dull one's sensitivity with alcohol? Why not have it heightened with marijuana? They look into their parents' medicine chests and watch them swallow tranquillizers and pep-pills and they ask, if they can alter their consciousness, why can we not alter ours?

If they are told that drugs are dangerous, they point to the dangers of cigarettes, alcohol, birth-control pills. If they are told that they are taking undue chances and unknown risks, they point to the explorers and scientists who risked their lives to conquer new worlds and new vistas. The men who sailed the oceans in flimsy crafts or explored the mighty rivers of our North would have been much safer in their beds. I am sure their mothers told them this!

I am not defending those youngsters who take drugs just for kicks. But I am trying to understand why so many of our intelligent and sensitive young men and women join in the drug culture. I am led to believe, that many of

them feel like the Pilgrim Fathers who wanted to remove themselves from a society they considered wicked. Where can our young go if they wish to withdraw peaceably? Since they can not flee physically, they remove themselves physchologically. They resent being computerized; they resent being processed in sausage machine universities; they resent bombardment by T.V. advertisers; they resent canned entertainment.

If we are honest with ourselves, we too resent our present mode of life. We too are disturbed about pollution, depersonalization, loose sexual morals, parental neglect, family break-ups, commercialized sex, lack of pride in workmanship, postal delays, traffic tie-ups. We too ask "What is the world coming to? How long can it keep going? Are we on a collision course"? We can not blame the drug culture for the ills of industrialization. Can we blame them for wanting to get off the bus? In passing judgment on them, are we not passing judgment on ourselves?

Most of us have been on the bus for a long time and we are too old to get off. We see the end of the road ahead of us and console ourselves that we will soon be home. Even if we could, we would not know how to get off the bus. For this reason, most of us defend our ways, though we ourselves do not really believe in them. We are fighting a rear-guard action and are likely to lose it. They will convert us, as they have converted us with sideburns, miniskirts, psychedelic art and pop music. Our laws will change and when this Society meets again in 1990 the smells of marijuana cigarettes may well waft through this room. If they disregard our present laws, they defend themselves by pointing to much greater crimes which go unpunished. Is a drag on a weed really more criminal than polluting everyone's air and water?

The purpose of my talk is to remove the paranoid fear and revulsion which we all have at the sound of "drug" or "dope". We must look at the problem in an intelligent and balanced manner.

If we are to have a future, our hope must lie in the young. Our young are as honest and moral as we are, if not more so. If we fail to understand them, we can not communicate with them. If we do not communicate with them, we can not add our insights and experience to mould the future which hopefully belongs to us both.

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TO WHOM TRIBUTE IS DUE

Gertrude Evelyn Moore

It was with deep regret that we heard of the passing of one of Canada's pioneer leaders in girls' camping, namely Gertrude Moore, director of Moorecroft Camp on Vancouver Island.

"Dinty", as she was affectionately known to campers and counsellors alike, was born and educated in Toronto, a graduate of the Margaret Eaton School of Physical Education. She will be remembered as a waterfront director at Glen Bernard Camp, as Director of Physical Education at the Vancouver YWCA, and as Director of Women's Physical Education at the University of British Columbia.

Gertrude Moore opened her own camp for girls near Nanoose Bay in 1934, the first private camp for girls in the West, and at her retirement sold the seventy-five acre site to the United Church of Canada. Today the church camp still operates under the same name, "Moorecroft".

"Dinty" was the founder of the B.C. Camping Association in 1939, its first president, and at the time of her death she was Honorary President. During the ten years in which she held executive office, many advances were made in camping in British Columbia. The most important of these was the drawing up of standards for camping in that province in co-operation with the provincial government. Later this research and study was used as a basis for Government licensing of summer camps in B.C.

Toronto camping people were privileged to meet with her when she visited Toronto a number of years ago. Her enthusiasm for camping and outdoor education overflowed, though she was then on the verge of retirement. She contributed many articles to *Canadian Camping* and after retirement inspired the camping movement to go forward in her dream of providing a camping experience for every child, eventually including a camping programme in the curriculum of the public schools in future.

She will long be remembered with deep affection for the inspiration and encouragement she passed on to those in her charge, and for the enthusiasm she gave to the advancement of good camping in the province of British Columbia.

by Eanswythe Flynn

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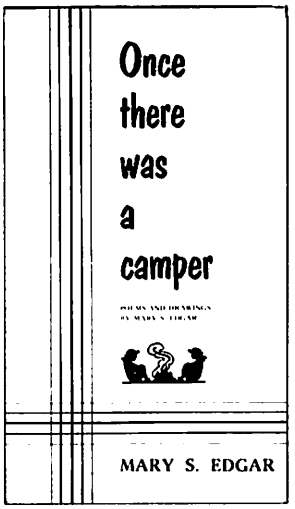

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Continued from Page 6

conventions, the Standards Committee's program of visiting, provides a great deal of the education available for those who wish to progress in the camping field. There are a number of young people who are interested in owning camps. Recently I have personally met with some of these people and they usually follow the same pattern. They have been campers and then counsellors. One has just turned 22, taught school for 3 months and gave it up because he did not like to be a teacher, he now prefers to return to university to enter the School of Social Work. He would be interested in buying a camp. He has financial support from his family, and would like to operate a camp in the summer. I discussed with him his experiences in camping. It was extensive at the counsellor level, but not as an administrator. I suggested returning to his former camp if the camp owner would give him an opportunity of working at the head counsellor level or at least with some of the office routines that would bring him in contact with daily operation, supplies, maintenance, camper, staff and parent involvements. He took my advice. I saw him during the summer and as far as I can judge, at the moment he is not ready to proceed with the acquisition of a camp. This past summer was a revelation to him. I wish there had been some Educational Institution with a camping curriculum to which he could have been directed. He was enthusiastic about camping, he was anxious to learn and he would welcome the opportunity of taking an academic course in camping to complete the practical experience of the past few years.

In the past two years I have had a number of contacts with agency camps and the subject has been discussed about courses for University Undergraduates, particularly in Physical and Health Education, Sociology, Recreation and related fields. More than 20 years ago, the State Teachers' College of Brockport, New York, operated a children's camp in the Catskills. The children from the town of Brockport received an inexpensive vacation at a University operated camp and the students were able to work in a camp environment to receive credits towards a Degree in Education. This is what should be available in this Province. Then I could direct my young friend who seeks advice.

I had another experience this year with a young Camp Director. Some years ago this young man acquired a lakeside property and converted the existing buildings to his particular needs. He had financial support from members of his family and a considerable amount was spent, in addition to assuming a large mortgage. The large mortgage is one of his greatest problems, along with a few more that could have been avoided if he had had more camping knowledge. First of all, he is hemmed in on all sides by cottages so that there is no room for expansion, and the site actually lacks space for activities. The road to his neighbours cuts right through the camp property and presents a real hazard. The waterfront is very small, too small for a boating program adjacent to a swim area. Many such obvious mistakes were made in the original concept.

The owner of this camp had had two years' experience in camping as a counsellor before going out on his own. Now that he has been in business for several years he sought my advice in solving his problems. I wish I could — he is a nice fellow, but the mistakes were made in the original purchase and plan of the property. I am sure that if a board of examiners had existed that would require an examination of a prospective camp director's education, training and experience, before issuing a licence, this man's difficulties might have been avoided. I sincerely hope that he will be successful, but at the moment his backers are withdrawing their support because of a lack of return on their investment. If he should fail financially and parents get involved, as it sometimes happens over services not rendered and fees paid, O.C.A. will be criticized. Of course O.C.A. can do nothing about this situation — but public criticism will still be there — "Why do we let people go into camping who know so little?" In other professions the law requires a licence before hanging out a shingle — so it should be in camping.

As I mentioned earlier, it has taken 12½ years from the first proposal until the formation of a Society of Professional Camp Directors. I hope it will take a lot less time to achieve legal control of the field of camping.

Since The Society of Camp Directors (qualified Professional Directors of Children's Camps) has been formed, the Membership Selection Committee and the Program Committee have been at work. This is the first Program Meeting. I think we should now get down to some real business by appointing or electing committees to deal with *Qualifications*. I am aware that some qualifications were dealt with in preparing the present application forms and these are currently under revision. What I refer to at this time are the required qualifications that will be expected in connection with legislation. Qualifications which will be used in a legal form for people wishing to direct a children's camp, not necessarily admission to this Society, although it could be that the two requirements may coincide. There should be a permanent standing committee which will study this matter in depth, find out what is happening in other Provinces or States and if we should be the first, then let us be properly organized and prepared.

Education Committee — A permanent standing committee on education should be set up to investigate educational possibilities and promote the idea to Universities and Colleges to give courses in camping. There should be post-graduate courses for graduates of Universities as well as for undergraduates. Camping courses can be given to students in recreation, Physical and Health Education, Social Work, Psychology and made available to other undergraduates who wish to have the training.

Liaison might be established between schools and camps for students in camping to obtain practical experience. It is true that we all try to hire university level students, but it would be better if this were organized and directed through this Society. I have heard that there is such a plan in the Mid-Western Sections of the American Camping Association.

So far, in Ontario, Conestoga College located in the Kitchener area, has started a camping clinic for adults. This is a 10-session continuing education division program of the College. Fellow of this Society, Don Groff, has instituted this program and it is being repeated for 10 weeks commencing February, 1971. I believe that discussions on camping may be introduced at the daytime undergraduate level in the Health and Recreation courses.

This is a start, but I am sure that an active educational committee would make a wonderful contribution to this Society and to the whole field of camping.

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Everybody Talks About It

by Harry Brown
Ass't. Director, Camp Tawingo

Nature is the prime reason for having or going to camp. Without the cool refreshing water, the sweet-smelling meadows, and the majestic wooded areas what would camp be like?

Pollution — Everybody talks about it, why not do something about it!

Many of you will say that there is no nature at your camp. Why not? Maybe you just can't find it.

Why not measure the amount of pollution around your camp. What are the types of pollution and what are their sources?

Instead of pollution talk, why not act in conservation? This becomes a very practical consideration at a residential camp, but it is also true that when the site is destroyed so too, is any camp. What can or should you do? Conservation is the wise *USE* of natural resources. How well do you use the water around your camp — How well do you use the grounds around your camp? Along your canoe trip sites do you add to pollution or do you practise conservation?

What things can be done with nature at camp? A Nature Centre which is camper oriented can be a good start. Live animals always interest people of all ages. A museum or static approach still has value to many campers. Why not make your own weather station and use it to make local forecasts.

Tree planting — This is a great idea for young people for as they grow up through the camp, so too will the trees they planted. Why not have your campers plant a tree on your camp grounds instead of a gum wrapper?

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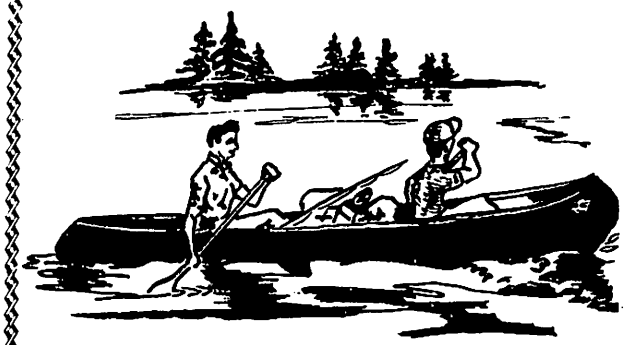

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